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Barrow, George A. *The Validity of the Religious Experience.* Boston: Sherman, French, and Company. 1917. Pp. xi + 247. \$1.50.

NOTES AND NEWS

A MEETING of the Aristotelian Society was held in London on March 5, Dr. H. Wildon Carr, president, in the chair. A paper was read by Professor C. Lloyd Morgan on "Fact and Truth." Starting with facts of appearance, as a convenient point of departure, the writer contended that such a fact is always relational in structure and that it is this relational structure which is of the very essence of fact. All facts of appearance are facts for knowledge. But we need to distinguish between facts *for* knowledge and facts *of* knowledge. We may winnow out from the multiplicity of fact *for* knowledge certain facts *of* knowledge which have a privileged status, and we may speak of a fact of knowledge as accordant with a privileged fact of appearance without denying that accordance may merge in identity. We may then further distinguish between "the sphere of knowledge" and "the sphere of the knowable,"—a fact of knowledge as an item of content on the sphere of knowledge may be said to be correspondent to a knowable fact, when the radii of the two spheres in contact are in the same right line. And here again correspondence may merge in identity,—the difference between knowable fact and fact of knowledge being a difference in context. The relation between any knowable fact on a non-contact radius of the sphere of the knowable, and any imagined fact on a non-contact radius of the sphere of knowledge, is given in practical determination by the nature and amount of rolling of the spheres requisite to establish right-line contact. And right-line contact is that of direct acquaintance when the knowable and that which is then and there factually known are one. Fact is always particular, always a "this" or "that" dateable and placeable. But owing to the enormous amount of repetition in the fact—structure of the knowable world, truths as well as facts of knowledge enter into the structure of the sphere of knowledge. Within *that* sphere truth emerges with the repetition of experience of facts in the knowable world and forms a structural link between the facts thus experienced. There is (a) truth in the structure of the knowable world and here there is no shadow of error, (b) truth in the structure of the sphere of knowledge, and perhaps its leading characteristic is consistency, (c) truth as correspondence of the structure in the sphere of knowledge to the structure of the knowable sphere.